778 it wants to drink and puts it back afterwards. No one may go or dares
825 to go and see it in its cavern unless he has fasted for three days and abstains from his wife. Otherwise he should not be able to see it, or he would be in danger of being bewitched by it, that is to say, killed.

2. Clothing

291 The Caribs go entirely naked without shame, the women as well
301 as the men. I have scolded a captain for this but he only answered:
[302] "That no good for France, good for Carib." They use urucu [rocou; body paint] to redden their bodies which would otherwise be the color of olives. The women sometimes have a kind of legging which extends from the knee to ankle and which they consider to be fashionable. Men and women wear, when they have them, necklaces of glass beads or crystal, or small, well-matched bones.

There is a man whom we called the Pilot who among them is considered to be one of their foremost captains and is an old friend and loyal to the French. When this man came to visit the governor he
[342] wore a hat on his head as a sign that he was beloved and esteemed by the French. The others were as bare-headed as they were naked.
302 They bound their hair, which was not too long, behind their head, and passed through it feathers of the aras [macaw?], flamingo, and other birds. These feathers hung from behind, and they also fastened in the same place some trinkets in their manner. They had plucked their beards. Arlet, a brother of the Pilot, and himself a captain,
[301] had some small pieces of brass hanging from his lip, chin, and nose.

3. Occupations

562 Women are unhappy and are treated as slaves, for it is required of them to work in the gardens, tend the family duties, and do everything except go to war, fish, or hunt. If there should be large trees to fell the husband will sometimes take the trouble to do it. They
[595] have many wives, whom they take and leave as they wish. They treat them very badly and sometimes kill them, having as a people no justice and no superior authority. Each one does as he wishes and
679 562 is acquitted of the most horrible crimes if he says that he was "drunk

677 as a fly," which is to say very drunk. It is thus understood that he has
542 been well judged. They very often kill the old people saying that they are no longer well and consequently are unhappy. When their wives are old they kill them, arguing as their reason that they are no longer able to tend to the garden or make cassava or ouicou [kind of beer]. They are jealous, and if a woman has failed them they kill her or make her a servant and slave to others. When they have suspicions about her misconduct they make her drunk—for their ouicou is potent when it is well made—and when she is in this state she can conceal nothing.

41 The men are extremely slothful and pass the time lying or sitting on their hammocks, carousing, gossiping, and allowing themselves to
[303] be combed by their wives. They cannot pass an hour without being combed and don't even take the trouble to fish or hunt, preferring to fast a little and eat only some cassava and crabs, rather than leave the house to catch lizards or tortoises, or some other thing. However,
[439] when they come to trade with the French they catch a tortoise and bring it with them. This is their principal item of trade. They sometimes bring pineapples and bananas as well as bows and arrows which
[572] they give to their comperes; this is the term they use for all their friends.
846 The Caribs have a ridiculous ceremony at the birth of their children. The woman gets up immediately after having given birth and goes back to work if she is able. The husband goes to bed /in a hammock/ which they hang high from the house, and here he complains about his belly and rubs it as if he were suffering greatly. For the span of an entire moon he leaves his hammock only for necessities, supporting himself with a stick. The others visit him as they would a sick man. It is true that to a certain extent they cause this pretended illness to pass into a real one because the man is badly treated. He must fast very rigorously for a few days, and they give him only cassava and very little of that, but they give him enough to drink, especially at the moment the child suckles. After several days he is able to eat crabs, and some time after this he is permitted tortoise meat; finally he eats any kind of food without limitation, as though he were completely healed. But before this they hold an assembly where the so-called sick man is gashed all over his body and loses much blood. Those fathers who have already had five or six children are only gashed on the arms and legs. They do not know what it is to swaddle children,
[854] nor do they treat them delicately as we do; but nevertheless they love them tenderly.

642 The original Caribs acknowledged no form of government, and all were equal; thus, doubtless through atavism, they do not have all the respect they should for the native chief whom British authority
643 gave them, while leaving them their autonomy. Our first visit was to this chief, whom locally they call the king of the Caribs. In examining the first page of the Carib Reserve Dominica Land Register, one finds: No. 1 Corriette Jules Benjamin, Carib Chief; born 1853; Father: Benjamin Jules; Mother: Marie Ann Fanchine; /No children/ Corriette is a man who looks younger than the date of his birth would indicate; he is typical of his race and has gray moustaches; he is unfortunately dressed in European clothes, which deprives him of (ce qui lui enleve tout cachet) any style. This chief has not set a good example of conservation of the race in marrying a black woman by whom he has moreover had no children. He has adopted a young black mestizo Carib, who lives under his roof together with his elder sister.

217 The Carib chief keeps several registers in English which he
692 allowed us to consult at leisure. One of these registers is the Register of Justice, where all misdemeanors are entered. In simple cases the chief gives judgment himself; here is an example: "The /141/ 8th of March 1914, Annesty Lochat came to tell me that Meamie Alenas had opened the door of her house and had stolen a drinking glass and I settled the matter." In more serious cases, the chief refers them to British courts, as witness the following case: "The 4th of December 1912, Tewar presented himself to me, and told me that Bay Bay had killed his pig in his yard, although the animal had done no harm and without Bay Bay having warned him. I could not settle the controversy; I therefore sent them both before the magistrate." According
● [674] to the ancient writers, the Caribs were trusting and hospitable and their houses stood always open; they did not know theft until the arrival of the Europeans, and when they missed something, they said that "the Christians had come to their houses." One can see from what has been said that they put themselves on a level with their
217 conquerors. A Register of the Civil State (1) is also kept. The

1. This register mentions not only the Caribs of pure stock, but also mestizos; it therefore is concerned with the entire present population of the Carib territory.